

شرح العقيدة الواسطية لشيخ الإسلام أحمد بن تيمية  
لمعالي الشيخ العلامة الدكتور صالح بن فوزان الفوزان

**The Explanation of Aqeedatul – Wasitiyyah of Shaykhul Islam Ibn  
Taymiyyah**

**By his eminence , al-Allamah , Dr. , as-Shaykh Saaleh ibn Fawzaan al-  
Fawzaan**

The Chapter of The Affirmation of The Names and Attributes of Allaah ; In the  
Qur'an

Heading : **Affirmation of The Istiwaa of Allaah over His Throne**

Text of Aqeedatul – Wasitiyyah :

وقوله :

And As for His statement :

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“ The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne

(in a manner that suits His Majesty).”

[Suratu Ta-Ha: 5]

في سبعة مواضع :

It is in Seven places : His statement :

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then  
He Istawâ (rose over) the Throne..”

[ Suratul A'araaf : 54]

وقال في سورة يونس عليه السلام :

And He said in Suratu Yunus (may Peace be on him) :

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then Istawâ (rose over) the Throne (really in a manner that suits His Majesty),”

[ Suratu Yunus : 3 ]

وقال في سورة الرعد :

And He said In Suratu-r-Ra'd :

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ Allâh is He Who raised the heavens without any pillars that you can see. Then, He Istawâ (rose above) the Throne”

[ Suratu-r-Ra'd : 2 ]

وقال في سورة طه :

And He said in Suratu Ta-Ha:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“ The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne  
(in a manner that suits His Majesty).”

[Suratu Ta-Ha: 5]

وقال في سورة الفرقان:

And He said in Suratu Furqaan :

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ Then, He Istawâ (rose above) the Throne”

[Suratul Furqaan : 59 ]

وقال في سورة الم السجدة :

And He said in Suratu Alif Lam Meem Sajda :

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawâ (rose over) the Throne”

[Suratul Sajdaa : 4 ]

وقال في سورة الحديد :

And He said in Suratul Hadeed :

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ He it is Who created the heavens and the earth in six Days and then Istawâ (rose over) the Throne”

[Suratul Hadeed : 4 ]

**The Explanation of Shaykh Saaleh al-Fawzaan :**

Meaning : The affirmation of the Istiwaa of Allaah over His Throne has been mentioned in seven different places (verses) in the Book of Allaah.

All of them having established the rising over the Throne ; by using one word . And that is :

اسْتَوَى عَلَى الْعَرْشِ

“ then Istawâ (rose over) the Throne ”

And it is text with a real meaning ; and it does not need or contain an interpretation to another meaning.

And Istiwaa is an attribute of action : established and affirmed for Allaah - The Most Exalted - in a manner that suits His Majesty , like all other attributes.

And Istiwaa in the language , has four meanings :

- (i) ‘alaa (to rise)
- (ii) irtafa’a (to ascend)
- (iii) sa’uda (to elevate over something) and
- (iv) istaqarra (to be settled or established over something)

And all these meanings revolve and are in conformity : to what the Salaf (the pious predecessors) have explained and interpreted these Noble verses.

**As for His statement in the First and Second ayah :**

إِنَّ رَبَّكُمُ اللَّهُ

“ Indeed your Lord is Allâh ,..”

Meaning : He is The One who created you , and Sustained and preserved you due to His favours : which means you have an obligation to worship Him alone

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

“Who created the heavens and the earth”

Meaning : The One who Created the whole Universe. The Heavens , The Earths and all that is in between

فِي سِتَّةِ أَيَّامٍ

“... in Six Days..”

These are Sunday, Monday, Tuesday , Wednesday, Thursday and Friday.

And on Friday He gathered all the creation. And in it He also created Aadam (alayhi salaam)

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ and then He Istawâ (rose over) the Throne..”

Meaning : He rose and ascended over The Throne , as befitting His Majesty.

This is the point of evidence in this verse : in affirming the Rising over The Throne.

And the ‘arsh (Throne) in the language : means the chair (Throne) of the King.

And the intended meaning here (in the verse) , And as portrayed by all the evidences of the texts : The Majestic Throne which is carried by the angels.

And it is like the dome of the universe , and the ceiling of the creation.

**As for His statement in the Third ayah :**

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ

“ Allâh is He Who raised the heavens ”

Meaning : He raised it above the earth , far from reach .

بِغَيْرِ عَمَدٍ تَرَوْنَهَا

“without any pillars that you can see.”

Meaning : it is raised and established , without any pillars supporting it . This is only by His Power – The One far removed from any imperfections.

تَرَوْنَهَا

“ [without any pillars] that you can see.”

This is an emphasis , on the negation of any pillars .

And it has been said that , they are pillars ; but we cant see them . But the first explanation is what is correct.

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

*“ Then, He Istawâ (rose above) the Throne”*

This is the point of evidence in this verse : in affirming the Rising over The Throne.

And the explanation for the remaining verses (mentioned in the text of Wasitiyyah) is like what we have mentioned regarding this ayah.

### **Point of Evidence from all these verses:**

The affirmation of the Istiwaa of Allaah over His Throne in a manner that suits His Majesty .

And in them is a refutation of those who distort the meaning and interpret the meaning of Istiwaa (Allaah ascending above the creation) by saying that it meant ‘qahr’ (His dominance) and ‘isteelaa’ (His conquering) ;

And they explained the meaning of ‘Arsh : to mean , kingdom.

So they explained the verse to mean :

‘He conquered and dominated over His kingdom and other than Him.’

And this explanation and false distortion is invalid in a number of ways :

**First** - This kind of interpretation is an innovation.

One that is in opposition to what the Salaaf (pious predecessors) – from the Sahaaba (companions) and the successors – have explained.

And from the foremost to use this false and invalid interpretation are the Jahmiyyah , the Mu'tazilaah :

So it is rejected.

**Second** - If the meaning of ; “ *He Istawâ (rose above) the Throne*” was ‘*He conquered and dominated over His kingdom and other than Him.*’

Than there would be no difference between the Throne and the seven earths which are lower, and the animals and all the other creation.

This is because He is after all – The Conqueror over everything and The King over everything !

So there would be no purpose in mentioning the Throne in these verses !

**Thirdly** – This expression :

اسْتَوَى عَلَى الْعَرْشِ

“ *He Istawâ (rose above) the Throne*”

Has numerously been mentioned in the Book and the Sunnah . And there's no single place where the expression ‘**Istawlaa**’ (conquering) is used : in this meaning.

Even by explaining the meaning by using the rest of the texts. [ there's no mention of ‘Istawlaa’ (conquering)]



#### Fourth –

The verse contains the particle : **( ثم ) Then**

Example :

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“ He it is Who created the heavens and the earth in six Days **and then** Istawâ (rose over) the Throne”

So this means that there is succession and (action being done) gradually.

Thus if The meaning of ‘He rose over the throne’ ; was conquering and domination over it ; then He wouldn’t delay doing this until after He had created the heavens and the earth !

This is because the Throne was existing fifty thousand years before the creation of the heavens and the earth – as is established in the two Saheehs. <sup>1</sup>

So how is it permissible to say that He , had not conquered or dominated over the throne – except after He had created the heavens and the earth ? !

This is from the worst of the invalid ideologies.

And Allaah knows best.

---

<sup>1</sup> Abdullah b. 'Amr b. al-'As reported: “ I heard Allah's Messenger (sallahAllaahu alayhi wasallam) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water.” [Saheeh Muslim]